1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave
Yuma

Xanavaé was given as "king," meaning "anyone who was head over people." This was not the name for the tribal chief, but for the leaders of Mexicans or Americans. It is Spanish *general*, here pronounced henerals. (Dr. Beals suggests that the terminal syllable may be from Spanish *rey*.) The Havasupai epithet for the head chief, hanata'vâ, "superlatively good," was not recognized by informants.[4] Havasupai kahá't, "chief," Mohave kohota, "dance director," and Yuma kwoxot, "chief," "dance leader,"[5] was here kwaxo"t or kwaxo'tinc, "good man" (that is, good natured, kindly), not the name of an official. A dance leader was here called n,ima'cáisk.

The functions of a chief seem to have been slight: his authority more admonitory than coercive. He rose early in the morning and called the villagers. Talking to the men first, he admonished them to go out to hunt, to feed their wives and children. He told the women to hasten to prepare meal so the men could start. (A woman who failed to have breakfast ready by sunrise was scorned.) He looked after the meeting house and called men to the meetings.

There appear to have been no speakers (repeaters) for the chiefs or others.

Councillors were mentioned as chosen by the chief, two or three men. Whether they had special functions or authority is unknown to me. They were called matâsl'nyŭk, "those who agree"; more recently matâwi'klk, "helpers."

There were evening meetings which any man might attend as he chose, even young boys, but not women. They took place in a special large house erected in the middle of the sprawling settlement. These were by no means legislative assemblies: decisions were not binding. The opportunity was rather one for the expression of opinion at a convivial gathering. Nevertheless, the proceedings were quite stereotyped.

It was customary for the chief to get the meeting house ready. In mid-afternoon he started a big fire, which was kept up so that by evening it was intensely hot inside. He would clear it of dé-

[4] Kroeber's derivation of the Mohave word for chief, hanidhala, from Spanish *general* (Yuma, hon-ah-thal) may be correct but looks to me like folk-etymology on the part of the Mohave (Kroeber, *Handbook*, p. 745; Trippel, p. 568). The Cocopa, like the Maricopa and Havasupai, called the headman "good man" (information from Dr. R. H. Lowie).

[5] Forde, *Yuma Ethnography*, p. 137.